[redacted]
Must Remain in
Transcription Room

TUESDAY AUGUST 23, 1966

I will not mention any names. Last night I was little hard on the Monday group because I also insist that people of Monday come regularly. And I talked about a few rules and so forth and I did mention Tuesday and I said attendance was pretty good and, in general, I had no fault to find. So, when I came out of the little room, I said, "What can I tell them now that is wrong?" And I -f- and then I hit on this particular little gadget. -f- that there are fifteen. Now some are excused, I know. But some surely are not and they will be taken off the list. Some of them do come to another group at the present time because of certain arrangements they have to make. But, you know that Tuesday, particularly, you have to be here. It is like a sequence.

I am already many times sorry that you do not hear enough and that, of course, is in the nature of the case because you cannot do like I do - spend the whole day doing nothing else but thinking and a little bit about Gurdjieff and twiddling my thumbs - because you have a profession, you have other work to attend to, you have obligations. And, of course, even ay that, you do spend already a great deal of time coming to meetings or different activities that you are interested in.

But my suggestion is that you should spend as much timex as you possibly can. Even if, for a little while, you say, "I am going to concentrate now for six months and then I will let up." Arrange your life a little differently from time to time. Do not always have it stereotyped and fall into a certain pattern that you are not changing because a person, in his life, crystallizes out gradually after accumulating a great many data and experiences and different ways of living and making adjustments. Andk then I would almost say too soon

certain things start to set in and start to crystallize and it goes hand in hand with the crystallization of that what takes place inm ones surroundings and the way you have to live, the conditions which professionally are forced on you or conditions that are forced on you because of personal relationships;m your house or a family or whatever friends there might be. And it keeps on repeating itself many times in much the same way without changing and it becomes always monotonous. And the surroundings help you to become much more crystallized in that surroudning and you do not know what happens to you because you do not know what takes place unless, at certain times, there may be all of a sudden the realization: This is what I am and this is what it has been for the last ten years.

This is why I said that if you can arrange your life in such a way that you can introduce new elements and new factors which then can affect you at the time and, perhaps, you have to be a little more adventureus about it and also a little bit more willing to give up that what is a certain form of smugness.

For instance, the arrangement of your house or your apartment, the way you live. It has to be changed every once in a while and not simply because the curtains happen to get dirty and you have to renew them. Your furniture from one corner to the other - not always the same. You get so fussy about it because it always has to be exactly like that, so clean and no one can spoil it and should spoil it and all that and it becomes an obsession. The friends you have, it becomes an obsession to see only those who like you and who you like. Many things of your interest gradually will become a smaller and smaller circle. The kind of books you will read, you will only limit them to that what you like and very seldom will want to introduce something.

That is, if you really keep alive, you will continue of course to introduce things that are different. But this is exactly what I warn

about because this crystallization process continues without your knowledge and the harder it gets, that is, the further you go, the ~~more~~ older you will be, the more that crystallization will be almost impossible to dissolve it.

You cannot do anything about it because that is the condition. It happens to be on Earth. It is the petrification of ~~mankind~~ humanity. And it is exactly that that you have to look out for, to see that it will not happen to you. Let someone else do it. Let them become rocks and stones if they like. You should remain much more alive and change the conditions under which you live; and all the time be open to the possibility of being affected by something that is a little more unusual.

That is why I say for six months you make up your mind you are going to dig into Gurdjieff. You are going to find out really what is meant and you must attend to yourself becoming interested and sparing your moments for that purpose and not for something else. Do not continue in exactly the same way with business as usual and do not think that you really can wake up unless something of that kind is going to take place in you. So, you have to be willing to immerse yourself for a certain period. Not for your life, not until you die, for a certain period that you make up your mind, "I am going to concentrate now and I want to read this or I want to work or I want to attend meetings. After that, then I will not. Then I want to go into the world. Then I want to see what it is. It is like a monestary. For a certain length of time you will expose yourself to certain influences which can help you during that time to build yourself up. And then you go out and you test yourself in life. And then I would not mind even if for years you will not come to a meeting provided you keep on working.

You remember Gurdjieff sending people out into the world - much to his own detriment because people who are around and were around, of

course, acquired certain ways and means, not only to please him, but to please themselves probably. And it was very nice and lovely to have a man like DeHartmann who could play. You know, he sent him away. He has sent many people away and it was not easy in his particular way of living because he had to train others again and again and again. But he did it. And he had the other people at heart.

But we are not Gurdjieff. At the same time, we also are subject to the same kind of a law. And you, for yourself, have to take that responsibility much more than I ever would dare to take or tell you because that is not my particular job. But I can warn you about it because you will run exactly that same kind of a risk.

When DeHartmann left, someone else had to learn how to play. When someone did something very good in the kitchen, he was taken out of it and put in the garden. When someone was excellent at digging, he was going to do dirty work and cleaning up this and that and the other. And it was this constant changing of that kind of an activity so that people would not get set in their ways.

To become set and to become crystallized is dying. And it is quite easy because you will die naturally. You do not have to do anything about it. It will take place simply because you happen to be on Earth and that happens to be the condition of Earth. So, whenever you live in this atmosphere, you will die in many, many ways. It is not only your body. Your mind, your interest, the arrangment of your own world, the friends, laziness of the body, being satisfied, I have said it many times, with all kind of gadgets and things that do the work for you. You are not interested. You do not want to walk any more. You do not want to ride a bicycle. You want to sit in a car. You want to have push buttons in a car. You cannot do anything any more. You do not take long walks any more. Very seldom. In camping, what kind of outfit do you use for camping? It is not

camping any more. You know, may times you take a little motel with you.

It is alright if one wants it that way. But it is not the same kind of a ruggedness that is really necessary in order to develop yourself. If you want to give your stomach some food, do not feed it only one thing. Feed it a great many different things so that it has to adjust itself to many different kinds of conditions. Psychologically it is exactly the same way. You have to introduce new elements so that you have to meet such elements and that you have to get out of your house a little bit. And it probably is not very easy because it is much nicer to sit in a chair.

Well, when you notice these kind of tendencies in yourself, this gradually encroaching senility, the real wish always to stay and to lose your interest and that everything becomes a little too much; as against now what I suggest: that you want to concentrate on something that is worthwhile and find out if it is worthwhile when you concentrate and that sometimes you then will settle the question: either I am for it or I am against it.

I was thinking about that today because when I listen to some tapes from other cities, sometimes they are quite discouraging. Sometimes very encouraging. And I thought about it: How little do you really know of what goes on in different parts of the country. And that is a very small something that we happen to know about because there happen to be certain groups that I happen to know. But, you see, there are people who live and there are people who want to grow. There are many books that have been written and some not so good maybe. But some quite good. Not using the terminology of objectivity or to work on oneself. At the same time, something in them was very much alive and was kept alive in them and what did they reach and to what extent did they become conscious, even in our sense of the word. And we do not know it. Unless we start to think about it, that it

happened and that it is happening now and that there are different places on the face of this Earth where that happens when there are serious people, honest people, real people, essential people. And they also work in their way and who are we to say that we know it all? But we do not know it all at all. We just know just a little bit and we do not even know that what goes on.

And then I say why not work more? Why not spend more time? Why not take a tape, let's say, from Seattle or Boston and listen to it and see how they struggle?; and what kind of questions do they bring up and how do they answer new people?

You remember, I have said that Wednesday is a very good way for some of us who are a little bit older, in order to help formulate and help answer the questions. But, you know, I have said it many times and usually it runs dry because the Wednesday now is a little bit more of a monologue on my part. And still, I wished so very very much that you would come and, if you would take the words out of my mouth and that you would sit there with the responsibility that you wish to answer and that, when you come - I am now talking to the Tuesday group; I am talking to those who are committed to work and for whom work has a definite meaning in their life; and that they feel that it is necessary to communicate and also to carry it, to maintain it, to do something during your life time, now, when you have a chance; and that perhaps it will be a little bit at the expense of what you otherwise would like to do. And still, it would be so extremely useful if you try to formulate for someone what is work and why am I interested.

Such people in other cities, when I do not get there so often, they struggle. And they do struggle and very hard and sometimes remarkably well. Every once in a while, as you know, I have had a tape from somewhere and we listen to it on a Friday evening. It was very good, you see, because then you realized that something like that goes on.

Now, if you realize that, you know this and you know that there are others, and you know that they work in accordance with what they understand and can understand and from their standpoint and that they also wish to wake up and, at certain times, when you are, for yourself, confronted ~~in~~ with the idea that perhaps you should wake up, maybe at such a time the realization that there are others who do that and are also busy and are also under the same kind of condition, maybe every once in a while disheartened like you might be disheartened, that the fact that you ~~xxxx~~ help others in carrying something that is worthwhile for the totality of mankind because, after all, that is the idea that Gurdjieff had in mind.

Why did he want to live his life the way he did? And why did he write? Why did he leave things? In order for others after him who he could not reach when he was alive, that it still would remain alive for a little while after he died or, perhaps, when it is there, that in this particular case, he might still be somewhere helping to direct it to go in the right direction and to see that people do not fall asleep all the time.

These questions I think you have to consider. It is not only your own life. It is not only your own development. It is dependent on that, of course. How else can you talk and how else can you help others unless you have something of your own that you dare to give? So, of course, aliveness, that what is your interest in life, that what gives you the alertness and for which you have the responsibility of changing the alertness into an awareness and the further responsibility to continue with awareness until finally a state of being awake has been reached, that, of course, is your problem, your obligation. That is your aim. You could not and you should not live any longer without that kind of an aim But you are not alone and, in order to help carry this as an atmosphere which can be created here and there an

Earth as light points. It is not as yet perhaps sufficient. Of course I know. Why should it be? It is so small. Not even all the stars in the sky can help to make the sky clear and full of light although sometimes certain conditions during the year, particularly in the winter and when the atmosphere is clear and when you, for instance, go to the West, New Mexico and Arizona and you see clear sky, there is more light.

I am talking about the creation of that clear sky, the creation of yourself with other people so that you can, you might almost say, see each other because the sky is clear. This is what the task is. That is the task of maintenence. You can leave it to other forces to take care of the moon or to take care of the sun. That is not your concernx as yet. Your concern is to become like little points of light in a dark sky. And the creation of the atmosphere around one which should be compared to that what is the atmosphere of a certain kind of density that your awareness can see through it.

It is awareness that see through it, not ordinary observation with your eyes. It is to be able to communicate on the basis of something that is already of a different kind of density and belongs to a different level and, because of that, that form of communication, although it may be a little bit difficult for us to try to even to fathom, to understand it, it can be experienced at times that there is a communication which is dependent on the x spirit. Seelenverwandtschaft, if you know the German word.It is not a soul as yet. It is not the relation of souls. It is a relation only at the present time of Kesdjan Body but, at least, it has a possibility already of a spiritual development and a spiritual exchange which is dependent on being aware.

I say this because you could help others that way and, at the same time, help yourself. And I want to tell you that I still think that you are not using opportunities enough. And that it is all the

time that the day goes by and another day and the excuses that you do have and they are very very real and also probably legitimate and maybe sometimes you cannot help it. But, at the same time, it has to be with you and you have to make decisions every once in a while. "Now I go this road and not the other." You have to make your choice. You have to see that the opportunities are there knocking on your door. And it is not always that you could keep the door closed because you want to be snug inside.

Be much more open to each other, much more communicative with each other, much less jealous, much less critical, much less trying to run their affairs. Leave them but make sure that whatever is left than for them to do, that if they do need some kind of help or an indication or perhaps an example, that then you are there to say, to tell, maybe to suggest. But, in any event, by your presence to help keep them awake. You do it if you think of them, if you feel for them, if you send from you certain - I hate to use the word, it is so trite - well meaning wishes.

But if you could send something of a different kind of a nature of that what is with you and that is created when one is awake, that what is an atmosphere of yourself which is not your Earth atmosphere, which is an atmosphere that can surround you and that, at times, can even become noticable and also can, at times, crystallize out for someone else to see it, that it is possible that one can communicate that way, by just sitting quietly and, as it were, making this kind of a concentrated effort.

There are two ways by which you can send it. One is by your head and the other is from your heart. You have to learn this. It is something that one can acquire. If one wishes, you can really then have a relationship of a certain kind. It is not a physical relationship. It is a relationship of a different kind of a plane.

I have explained it sometimes when we have talked about love and about emotional love and also the possibility of a unity as far as intellect is concerned. But, you see, this is a question now of sending from yourself material that is your own and is as much purified as you can make it and that, even if one starts with a thought and sometimes, having a feeling which you wish to send, that then, if the totality of you is there in the direction of a being, then that kind of an atmosphere becomes a being atmosphere and that again is a form of awareness which surrounds you.

It is possible then to senf it and it is not bound by the rules and regulations of the Earth. It is not bound by the law of gravityx of the Earth. It belongs to the solar system. Ultimately it will have that kind of a quality even if, for the time being, it may be emphasizing only the emotional part of it because that already for us is a little earier to understand because that what we call feeling is perhaps something that, for us, at least, is a little bit less dense/~~xxxx~~than sometimes a concrete form of thought.

At the same time, concepts are also sometimes not material in the sense that our physical body is material. And I am talking about that form of communication which/you should ~~xxxxx~~ become accustomed to; to let it in and to let it go out and to let it and live with it and to place one's accent more and more on that kind of a form of existence - not always in the identifications with our physical body.

I say many of these things of other people -f- and wanting to find out where is God. And they ask how can I ~~xx~~ find Him? It is not enough to give His address. It is much better to tell them and to assure them that it exists. If the assurance on your part is such that that is for you the realization of your life, that is one of the ways of sending material to others. This assurance of your own knowledge and your

own emotional state, the knowledge for yourself, the understanding for yourself of being, of that what is the reality of yourself. That is what you are. That is what is part of the totality of all things existing of which one then, becoming conscious of that, is in contact with it and gradually will be able even to use it or rather to take it on to you and to have it in control and to be able to send it as if such part of oneself, part of the totality of all life comes within your domain.

This is what one is when one is awake. This is what one wishes when one has a state of awareness and thinks about others who are looking for something - I say, 'not the address' but they want to know with the presence exists. That, when it reaches them, for some reason or other, they do not know where it comes from. But it is, of course, that at certain times, it is almost impossible to think about. There is a realization on their part and it comes to them then. Where it comes from, they do not know. But they do know and then they say, "Yes." Like sometimes you say "Yes" - at times when you know and all of a sudden many things start to clear up. A realization that there is work. "Yes, I work. Yes, I am." Where does that come from. Again you do not know. You can say it comes from God looking around and finding you. It comes from being open to that what is in the atmosphere already and I do not know it until I open myself to it.

Either way, it does not matter because the fact remains that when you experience something all of a sudden and again, you do not know where it came from, but it is there - and you know. Realization in the midst of ones activity; to know that what is beyond all action. It is exactly that what is called the real self of one. And it is that what is omniscent and omnipresence of God. That what I am, that what I know, I wish to remember, when I call it self remembering. I remeber

that then as if, when I was young, and then naturally I knew it because everything was so new to me when I was born since I was not as yet crystallized around me an atmosphere. As soon as that atmosphere started, it was impossible for a space ship to reach that planet. You see, this is the protective coat that has to be dissolved. This has to be pierced, as it were, and ot can only be done by something that has a different kind of quality so that that form of crystallization can be dissolved.

So, this is the way one must live. Seeing constantly in whatever one dies, that what one really is and to leave that what is the body and associations and thoughts and feelings and belong to ~~mkmx~~ ordinary life, leave it for whatever it is and do whatever has to be done. Attend to ti because that is your body, your -?-, your -?-. You are still alive so-called. You still have the responsbility for it of course. You must work in ordinary life. You cannot withdraw. And still, what is there all the time that could be with you all the time, parallel to this ordinary activity in ordinary life.

I call it ordinary because, compared to that what might be on a different kind of scale and that what belongs really to an objective state or that what gives one more freedom is extraordinary. But it is not that I poo poo it. It is life as we know it and as thousands of other people happen to know it and live in accordance with it and live in accordance with their ethical values and the subjective morality that they have established. All that is to the good, you know. It is not something to be sneezed at and forgotten. It is something to take - not to run away, to do it right, to spend the time, whatever is needed for that purpose and, at the same time, where is yourself? Where is your real I? Where is that what is within one your Magnetic Center, the center of magnetism which attracts you to the totality of all things which, at times, you must ~~find~~ Know, at times, you do feel and,

at times, you want to yield to because that you realize is the only safe rock or foundation on which you can, on which you can build.

You might think it is a long cry from listening to some tapes from other pawts of the country but it all belongs to work. It belongs to ~~him~~ try to make as many opportunities for yourself that you are influenced and that you are under that influence and, when under that influence, you then can recall what really your aim could be and it can then become a stimulus for yourself that you want to continue to try to work.

Such things, the contact with other people, that what happens in ordinary lige of other people who are unconscious and many times you see it and then it might affect you and, at that time, what is ~~xxxxx~~ it that really could be effected in you. The realization of something that happens unconscious and you, when you/~~it~~ that you have something else. And why then be on the same ~~level~~ level as the other people. But why shouldn't it be possible to keep what is really you and, with that, bend over and help that what has to be helped - but/this time from your standpoint.

Again I say, as if you sit and you send and you send from your head when you are awake. And you send it in the direction that you wish it to go, knowing perhaps where it might go, hoping, in any event. And you force it to go by making this force from your heart to follow it or to push it or be there to give it volume or intensity; in any event, to give it enough force so that it will reach its final end, its solution, its destiny.

You can with the help of that what is reality within you. It is not of course you. You remain a channel but you become one with this and merge with that what is the totality existence of all things. Again and again I must come back to this. This totality of existence without dimensions, withou any law of ending, without any finiteness.

If one could only experience that; if one knew that that is, you might say, it and that it is not even it. That may be I. That I is not even I but that it is or this isness, this being is not as yet free from a level and when one ~~xxxxxxxxx~~says totality, when one says infinity, when one says endless, where are we when we say we are part of His Endlessness. It is a contradiction in terms, ~~xxxxxxxxx~~we know. And the only time when it can be realized or experienced, when you are without words, when you cannot ~~xx~~do anything else but just sit and that all that can take place is to have go thru you a form of life of which you could become aware and which touches you. Every moment and at each moment ~~xx~~ when it flows, when the realization of this life stream crossing you, that it is like a vertical plane crossing a horizontal one or a plane that stands up crossing the horizontal plane. That at each time that vertical plane crosses you, at that moment life becomes an awareness for youbself.

This ~~xx~~ is God in life, in you, in that what exists in the totality, in part of it and all of it and again one. This is finiteness in infinity for which there is no word. There is no thought and no feeling. Only one says it is - and even that with limitations.

Awareness is free. Awareness is free from that kind of a thought or that kind of a feeling. That is why the taste of awareness is impertant. That is why that kind of knowledge that one reaches by means of awareness is the kind of understanding that you do not reach by simply having a few facts in your mind. The existence of oneself in which existence, at that moment, one disappears. That is the point of departure for consciousness.

Now, what questions? What is there that you want to talk about?

QUESTION: Some time I have been bothered by a question regarding -- it is hard to express it but the word payment is something that I am trying to get at. I guess all thru my life, especially

the first twenty years of my life, I was pretty much on the recieving end and all my life I have been someone who has taken and not given. And, as a consequence, to pick one area, my relationship with my parents was a rather bad one. Recently, about six months ago, there was some kind of a realization about payment in that regard and how terribly much in debt I was to them. And I made a series of trips home to visit them in California. And something happened inside of me and inside of them which kind of took a little weight off. It felt to me like it was a big change but it was only a note or two and there is a long way to go. But I sense that in all my life this question of payment is a very important one. And my understanding always stops on some narrow point where something in me allows me to see it in one area but I become totally deaf dumb and blind to something else going on in my life today. Some how I feel a tremendous weight and I cannot use what I see in one area and bring it to another area. Something stands in the way. And I have read certain statements in the Gospels about paying for ones freedom to the last farthing. And Christ asking the this man, this so called rich man to give up his riches, his attitudes. It somehow feels like it is connected with attitudes; like the world owes me something. I am entitles to things, this, that and the other thing. But there are a lot of attitudes and it seems somehow like it is connected with payment in that direction. That is part of the picture. But it is very difficult. I get flashes. Even now, from day to day, something comes up and for a moment I sense I know everything about this and something rises up in me and denies whatever it has seen, whatever it is that has to be done. And it feels that whatever it is that has to be done is something that will free me from some more weight. Bit I cannot come to these things very easily.

Mr. Nyland: You know, payment is a balance. It is a settlement of an account. Also, it is a settlement of a debt and, when I feel indepted, I have to pay with an equal amount in order to dissolve that particular debt. After it has been paid, of course, I am free. I first have to see what this particular debt is -?- and that, of course, is in different areas for which one could become responsible. And sometimes one says one has to be responsible because life tells you that and sometimes ordinary morality tells you that and sometimes it is told by others who expect it.

Question: That is a big area of confusion.

Mr. Nyland: It is very difficult because their ideas of what is expected of you may not be entirely what you are or even could do. And it is maybe possible that they exaggerate or have funny notions and that you,

from your standpoint, may not have any notions at all or, perhaps, have never thought of it well enough.

So, I think one starts the same way as I say I owe Mr. A five hundred and another two hundredd and so and so I have paid five dollars and then my debt is settled. I make a list of that what I think is a payment that I would like to become responsible for. I would like you to make a list of that kind, not in money perhaps but in that what I feel I am obliged or that for which I am grateful, that I am indebted to of certain people having influenced me, certain conditions which may be personified and may be linked up with other persons and perhaps not. But, in any event, I would go over my life to what extent that I could definitize what are the influences for which I am happy that I have had them or for influences which I know have formed me and I may be unhappy but, nevertheless, I have incurred certain debts because I happen to be what I am.

So, it starts with a study of oneself and to see where is this what I now have as characteristics, as something that makes me; the way I look a t things, the why I do behave, whatever I happen to feel or whatever it may be, naturally has come from certain infeuences of other people. This is as far as the rest of the world is concerned with whom I have been in contact.

That what I also have been in contact but I do not know the people is a form of education; a certain experience I have had because I happen to live.

And the third form is that what happens to be for me a certain natural cause and, in general, we call it Mother Nature. And in that I would include biological reasons why I happen to be in existence and also that that incurs a debt to those who are the producers like father and mother, and perhaps even a little bit further back as family.

Now, when I start to try to put ~~them~~ that down on paper it is

extremely difficult because it is so intangible. And many times I go by what seems to be respectable or what has been commanded in accordance with certain laws; and particularly religion will tell you you have to honor your father and mother. But how can I honor them when I still think that their education has been such that I have suffered such a tremendous amount because they told me to do this and so forther, and they were too insistent and they were too aggressive perhaps and they were too possessive and they did not understand me at all - I, belonging to the younger generation or to the new generation. And at the present time I am fully grown and now I am called upon to be responsible for them as long as they are alive and sometimes, if they are dead, I still have a responsibility and I have to try to put it in certain words or forms or whatever it is that I feel that I discharge this debt properly to them.

It is a rather long study. It is not something that I can settle overnight or even in a month. But I would have it with me on a sheet of paper and every time that certain thoughts happen to come, I would add to it something that is not there as yet. And, whenever you have a chance and you want to consider this question of indebtedness, I would take the paper out and I would look at it and I would ponder and would try to give certain value to certain debts in accordance with what I now, from my standpoint, consider important and valuable.

It will change as the years go by. And this is the period for which one must use not a year, but more. And not to be bothered too much that everything has to be settled right away. The reason for that is that, in the first place, I will change and I will change my attitude towards the dept. In the second place, in settleing part of the debt, I will learn. And, in the third place, it is the kind of a debt that will only be paid by a certain form of maturity abd insight which I can only acquire when I live.

This last is important because gradually, as one understands ones own life, the way by which one pays changes. I have used the word 'coin' once in a while. It is a different -f- of that what is exchanged as exchange medium. And that changes in accordance with, it used to be the gold in the bank, it is not that what is the capacity of production of oneself against which credit is issued. That what is my spiritual coin depends on that what is my spiritual capital. And, in accordance with that what I now have as capital belonging to me, I can now issue credit against it. And the more I accumulate for myself or the more this particular spiritually legal payment starts to increase, the more possibility there is to pay in certain forms of credit which I could not do when I was younger.

Then when I pay, I pay in a different kind of a coin of a different kind of value dependent on the capital that sustains it. If the capital that sustains it is less and less material, my credit money is also of a different kind of a density. If that what is my spiritual value and based on a reality of that what I am, my credit money, what I give out and issue against it, also will have that same kind of a connotation. If my spiritual value is based on an understanding of freedom of myself in which I have something that is independent of the existence of myself as a body, that is, if there is in this spiritual understanding a certain value of that what I now call awakening and awareness, then that in which I pay is also, you might say, tinted with that same kind of a quality.

Now then, I pay in a different form. I do not pay in the ordinary sense like ordinary material coin. I do not pay in money at all. But I pay in some kind of a form which is based on my understanding of my own life. That what I now use for the understanding of my life, based in accordance with what I said, the aim of freedom, that is, if that what I know my life is worth on Earth and all the various

conclusions which have involved me in this form of payment, that if I become free from myself, I also would become free from obligation.

So, I must run the risk, you might say, that the more I develop in a state of awareness, the less I will see that I owe anything. And this is a difficult question to settle because it always will be as if I wish to withdraw from that what is a legitimate debt.

The only solution now is when I start to pay and I have to convert again the credit money of a lighter density into money that is commonplace on Earth. It looks now as if the metapher gets a little mixed. But it is not so, because it simply means that I now, in my ~~work~~ activity or the thought or the feeling towards these people to whom I am indebted, including father and mother, education, teachers, good friends, whatever it is, I now approach them not on an ordinary basis of a relationship, but I approach them from a standpoint in which I am at least trying to be conscious. Because of that, I understand that relation better and I also will help them then in the sense of what is consciousness for me, for them to become conscious.

This is the payment of the debt. This is not dependent on anything that they have advanced. It is dependent on the interest I have in them in the first place, the realization that I have a debt and then to create for them some form of payment which will be helpful to them.

Question: It seems that it can be freeing~~ing~~ them of their own weight.

Mr. Nyland: Yes.

Question: It is like the very same thing that I am blaming them, they are blaming themselves.

Mr. Nyland: Yes, that is right.

Question: But somehow by ...

Mr. Nyland: And how to do this requires on your part a freedom of which they become aware and it is that payment that is needed. It is

not a hundred dollars and I give you another hundred and it is quits. Not at all. You can the one hundred dollars and they will think that you owe it to them. And you may have already given them a thousand dollarsx worth of lighter density dollars, if you understand what I mean by that. But it has to be sufficiently active and understood and it is, the task is to make it understood. It is in substance the creation for anyone to whom one is indebted a certain atmosphere in which they can work for their own. To help them understand what their life is worth, including the so called gifts they have given you for which you can say you are very grateful but now enables you to help them in such a way that they, for themselves, can grow out into something a little different from what they are, if they wish.

If they do not wish, if they are too crystallized and your attempts are not successful, there is a point you give up. You say enough. I know I have wanted to settle it. I cannot do it. It may be due to your own limitations. But, in any event, do not hold it as if it will have to last for the rest of your life. You make a sincere attempt with each one of the debts that you have made a list of. You select the proper time when you want to approach it in order, you might say, to settle the debt or to make inroads on it. Your father and mother are good examples. But may be a teacher to whom you owe certain things and, at the present time, the relationship is such that you do not remember any more. Maybe he or she is still alive. Write a letter and say whatever they have done to help you as part of your education to bring you to the state in which you are now. You communicate to them that what you are. And, dependent now on that what you realize is the necessity in your own life as an aim which has to do with a possible objectivity or at least something of that nature, you have to show them that has been the result to which they have contrinuted.

And then you say, "I am grateful that whatever it was that you did"; you can even say, "Whatever it was that you did unconsciously now, for me, has been converted in the realization that I owe you." And now, in owing it to you and acknowledging that, I will tell you that the solution -- whichever way you now want to say it -- it all depends. One cannot always say it in such words: Now you go and read Gurdjieff or you must become objective or you must work on yourself. It depends entirely on the case with whom one deals. And many times the creation of that kind of an atmosphere into which other people can grow is based, of course, on an understanding of them and -?- for them.

And I have said many times it is that creation of the atmosphere which is not expressed in pushing them but is expressed in creating for them a vacuum. But these, you might say, are details. They are dependent on a kind of relationship one has to anyone to whom one feels indebted.

Start with yourself and start to produce in your own mint the kind of coin with which you wish to pay. It will cost you your own money, your own time and your own energy. Finally you will produce that what is your spiritual gold and you can eliminate that what again spiritual dross, impurity. And when it comes to the point where you feel it is now pure enough or at least it is as pure as you can mae it, go out and visit them or see them or write them or think about them or do something to communicate that; you might say, to send this form of spiritual credit based against spiritual gold to them in the form that you think is appropriate.

Misty: At the end of this week, I am going home to visit my family, especially my brother Ricky. I won't be seeing him again for a while. He is going away. And I wonder if there is something that the two of us could do together for a ...

Mr. Nyland: Ricky has been coming to the Boston group quite regularly, hasn't he?

Misty: He wrote me that he has.

Mr. Nyland: And I think when you see him you can talk very much about work. And I would say you must make it a point that each day you make some kind of a remark and he can make it to you that will remind you of work for yourself. And perhaps he, as your brother, might be able to explain certain things in a certain way and you, from your stand point, explain it in a little different way. And you can have a nice brother-sister argument. It will be very good. And then, if you possibly can, have an argument in the presence of your father and mother. Alright?

Andrew Nevai: Mr. Nyland, I want to ask you for a task because I think I need a push right now.

Mr. Nyland: Andrew, you are busy in ordinary life so much.

Andrew: Yes, I am. I am putting in a lot and there does not seem to be very much for work.

Mr. Nyland: Is there any chance that you cut down a little on that? You know, it reminds me a little bit of a person who says, "Oh yes, I can carry it. Give it to me. I can carry it." Someone else comes along: Can you? "Yes, I can carry it." And then the third one and so forth and pretty soon he is snowed under. There is a willingness, of course. One says, "Yes, Here xx I am so occupied with professional life -??*. I wished I could work." But, you see, the task is exactly to make room.

Andrew: To handle it properly.

Mr. Nyland: No, to make room. Not to do that much. If I feel that I havw to do ... let's take a very simple example: That I must write. Because I think that it is a necessity, that I should attend to it, then I shut off the telephone. And it does not mean that I would not

want to answer the telephone. It simply means that I have to make up my mind against whatever I consider important at that time. If I want a task, cut out some of your professional work. Do not be taken by it or do not have, I would almost say, the funny notion that it is necessary. There is something like overdoing it or leaning over backwards. Or sometimes it is an idea that you are the only one who can do it. And maybe you do not have the proper help and maybe it has to be done by you and, if you cannot take it off your sleep and that already you do not get enough and you work already so many hours, then at that time, when you are really engaged in work and it takes you up so much, there is not time for a task.

Andrew: Yes, that is true.

Mr, Nyland: And then you must not bother about it. But I would constantly tell myself I would like to have a task and I cannot do it because I am so busy and, if you say that every day, within one week you will make time.

Andrew: Alright.

Mr. Nyland: Let's see how you are next week. Alright? Then, if you have time, then we talk about tasks. Alright Andrew?

Andrew: It is very hard Mr. Nyland because ...

Mr. Nyland: Oh, oh, Andrew, do not tell me. I know how hard it is. It is almost impossible.

Andrew: No, but it is ...

Mr. Nyland: Ah, thank God. We will talk about it next week, Alright? Yes?

Andrew: This is so much a part of my nature , doing something like this. I mean, I ... I do not know how to go about it.

Mr. Nyland: Then you ought to be very familiar with it. Alright. Well, that settles the argument.

Ruth Heim: Can I have a task?

Mr. Nyland: Ruthie, are you going to work during the day somewhere else?

Ruth: -?-

Mr. Nyland: Are you trying? I

Ruth: Several days a week.

Mr. Nyland: Do you really want to do it?

Ruth: Yes, I do.

Mr. Nyland: The task is to be one hundred per cent about that. To find out ...

Ruth: Well, you know, I have had one job which is ...

Mr. Nyland: I know, I know.

Ruth: -?-

Mr. Nyland: But do not ~~be~~ do a little bit looking. Do a hundred per cent looking. Make the idea that you want to work or do something really, for a little while, so concentrated that go to bed with it and you get up with it.

Ruth: -?-

Mr. Nyland: Maybe that is true, maybe that is true. Yes. It will require that. But I think it will be necessary for you to give it a certain balance to have something that you hold on to and from which standpoint then you will determine what other things you can do. Give it, I would say, two weeks of that kind of concentrated effort. You see, once having made up your mind that that is what you want to do, then you must do it whole heartedly. Before you do it, before you go into that kind of activity, because it will require certain things that you have to do, go out or telephone calls or activities connected with it, before that, sit quiet for ten minutes. Sit really quiet and breathe regularly, not excessively and count your breathing, 1-2, 1-2, like that. Inhale-exhale. As you do this, move your body, left-right,

left-right and move your head, 1-2, 1-2 as you remain aware of your breathing. For ten minutes. It will prevent you from falling asleep. It will give you something of a real activity of your body. It will also give you a chance, particularly when you say it aloud, to hear it and to wake up. Alright?

It is a preparation for that what you then want to do and you will be at a little different level. Gurdjieff has given sometimes indications of, and someone has written it somewhere, of sitting quietly for an hour and that, if one did this and one did it right, that after one hour one would really know what one should do. Anyone who has tried it runs the tremendous risk of falling asleep. And it does not matter who it is. And if one keeps on trying, it sometimes gets much worse and you have hallucinations and you become so involved in this necessity of being quiet and sitting that it is of very, very little use. It can be done. Of course it can be. And it can be extremely useful. But one has to know how to do it. And this is a way of learning and only now for ten minutes you can manage. To do it a thing like this for an hour is a very, very big task. So, do not do it that way. Ten minutes. And you remain awake because of the activity of certain things of yourself. Alright. You try it;this one thing for a week. The second week only what is required for the job or for the work you are doing. Alright?

Dawn Swift: May I have a task?

Mr. Nyland: Since you are back. The task is to go back to Europe? Was it good? Yes. Do you remember every day? Did you keep a diary? You didn't? Can you recall certain events? Can you recall how you were at certain times in the presence of your family or certain things that happened? Could you write them up? In very few words but the quintessence of that what was there as experiences for you and what was there that remained. How deep did the experiences go? If one could

find a measure how much one is affected, that it is not whatever ~~the~~ influences one, it is not always skin deep. It sometimes goes quite deep. And if one could make a gradation in accordance with the value of where it reached. It does not mean that it was useful but at least it was a reaching of a certain intensity. It would be very good to place experiences like that next to each other. You try to do that with your trip. Whatever you can recall. Do not spend too long a time on it but see if you can, in retrospect, get a certain valuation of whatever the experiences have been and which ones stood out.

Dawn: Should I show this to you?

Mr. Nyland: Wait till you write it. Try to write it with an idea that you will not show it. ~~to~~ Then, when you finish it, you show it.

Dawn: -?-

Mr. Nyland: It is no joke. One requires quite a different attitude from the other and I would almost say, after you have finished you have a choice. Alright?

Joy Richard: I am going to be going to Maine for eight days.

Mr. Nyland: Ah, is that the same kind of a voice that we are so familiar with? Joy, you remember, we talked about that once. You know. Have you made many changes of voice? Is it still the same?

Joy: -?-

Mr. Nyland: Yes, why don't you change it? Don't you want to change it?

Joy: -?-

Mr. Nyland: I think you can. When you change your voice intentionally you will change yourself. You will be in yourself producing something you might say that at first will not correspond to the voice you use. But afterwards it will change and become in accordance with the voice. And with that you can change your own state. Your voice can become a handle. -?- of the state in which you are. So, try it with different people and perhaps there is a little range in the kind of voice you

employ although there is not much. But maybe to some people you speak differently than to other. For instance, to the child you speak differently than when you talk to your mother or to someone who is just a -?- friend. Use one to the other. Look at the baby or child -- how old is she?

Joy: Five.

Mr. Nyland: Not a child any more. Little -?- as if it is your mother. You know what I mean. It is a kind of flexibility, an adaptability, to be able to fit into all kind of little corners, to be able to adjist oneself to the contours of someone else. Almst I would say to feel at home in an atmosphere created by another person. As a if one is willing to find out what they are as if that what you are is a lock into which their key will go. It will require on your part, of course, not only the flexibility but the ability to do it and the willingness to make yourself. Darling, you have to get out of certain states. You must not, I said it before, crystallize too soon. Do not allow it. And your voice can be very useful for it. That is your task. Alright? Yes. When you go to Maine, how many different ways can you say Maine? Are you driving up?

Joy: Yes.

Mr. Nyland: As you drive, will you say it many times, "Maine, Maine, Maine, whatever it is. Alright? Okay. Good.

Bill Henniger: I am going away for a couple of weeks and I wonder if you could give me a task to help me to remember work.

Mr. Nyland: Where are you going Bill?

Bill: To Miami.

Mr. Nyland: Just for laziness?

Bill: No, I am working down there.

Mr. Nyland: Oh, you are working. And how occupied will you be?

Bill: Well, not very occupied. That is why I thought I would like to

have something to do.

Mr. Nyland: It would be much better ...

Bill: I work about six hours .

Mr. Nyland: the answer to that, Bill, is when you want to wake up, do not do it when you are not doing anything.

Bill: What was that?

Mr. Nyland: It is not so complicated. There are certain periods in which you do not do anything and other periods you do. If you want to work, apply it at the time you are doing something - not when there is nothing to ~~xx~~ do and you want something else to do. What will you be doing?

Bill: Shooting, making a film.

Mr. Nyland: Will you turn the crank or is it a push?

Bill; No, it is electric.

Mr. Nyland: Electric. All you have to do is watch it?

Bill: I have to look thru it to make sure it is pointing in the right direction.

Mr. Nyland: Isee. You have to focus it during that time.

Bill: Yes.

Mr. Nyland: It is on a triped?

Bill: Yes.

Mr. Nyland: And you have to use right hand or so?

Bill: Yes.

Mr. Nyland: Is it hand run? What are you shooting?

Bill: A film.

Mr. Nyland; What; what is the object?

Bill: Do you want the name of the film?

Mr. Nyland: No, I would like to know what are you aiming at,

Bill: Well,it varies.

Mr. Nyland: Yes, yes. -??- or commercial or pretty girls pr ghosts or what?

Bill: On boats. It is a film about smugglers.

Mr. Nyland: Really? But not real smugglers of course. Just happens to be a film. Will you be out on a boat?

Bill: Some of the time.

Mr. Nyland; Yes, Will there be many different situations in which you find yourself that you have not had before.

Bill: I think that is likely.

Mr. NylandL Yes. And do you think that you could foresee a little bit what might be a strange kind of an adventure before hand? For instance, you are going to film the boat and the smugglers and so forth and you know the particular location where you will be. But it will be a strange kind of an adventure, won't it?

Bill: Yes.

Mr, Nyland: Are you in a hurry when you do such things? Is it time or do you have a little time in between?

Bill: No, we move right along when we are doing it.

Mr. Nyland: Are you carrying the equipment?

Bill: No.

Mr. Nyland: Someone else carries it. You set it up?

Bill: No, they set it up and I take a light reading.

Mr. Nyland: You have to walk around with the light meter? Well, that is the usual thing, isn't it? You do that ...

Bill: Yes, by the time I have the reading, they have it set up.

Mr. Nyland: And then what do you do while the shooting takes place? You have to look at it. Well, I would not like to have a task while you are doing that because too much is involved. You cannot stop it, for instance?

Bill: Oh, no.

Mr. Nyland: You cannot even slow it down. So, that is the wrong time to do work, isn't it?

Bill: Well, the depends actually.

Mr. Nyland: You think there might be a chance?

Bill: It can become sometimes aware as I am looking thru it.

Mr. Nyland: No, I would not do that but I could become aware if you take the light meter or when you talk to someone, you give orders or you follow the fellow who has the camera or when you get out of the hotel door for the days work. All during the day when there are new kind of experiences, you see, things that, you might say, belong to Miami, belong to the kind of a job you are going to do, whatever it is, discussions of the temperature or the time of the day when you might have a drink when here you would not. Things of that kind. Alright? There you have it within your own control that you can establish a certain rhythm or a certain pace which you can follow for yourself. You can even stop it for a little while. Come to yourself. Realize that you are there. Tell yourself, "Here I am in Florida. Here I am. Interesting, here I am. Bill Menniger, here in Florida. Here I am. I pick up this glass and I drink and I get out of that door." All the time, you see, the time that I say, "Here I am" simply mean the realization of my body being there and that something in you registers that. You understand it? You can do it? Good. You try to make those attempts of that what is a different kind of an experience. The difference will help you to remind you. Alright? Good.

I do not want to get in wrong with John. Maybe we have talked enough. Is anyone who still wants to say something? A week has to be filled with attempts. And when there are fifty or sixty people in the group, there ought to be an avalanch of a description of attempts. When work is alive in you, it has to bubble over. When work has a meaning, just recalling it will bring back in memory a certain experience that you have had in relation to attempts you make. This you have to put, you might say, on the table and you know you do not do it.

Hundreds of times opportunities go by. You sit, sit. I much rather have you talk; for six months that you talk every time you come here. Much better if you changed this particular way of being. And to put yourself to a task in order to give it a chance to be different and then maybe you will remember that something else is involved.

This id what I mean. The crystallization takes place already in a group. And such a pity. Aliveness, real wish, it ought to be on your face. It does not mean that you can say certain things. I know the difficulties involved in that. One does not want to. Sometimes in the presence of others it is difficult. But the aliveness of work, tge expression in your eyes of shewing, almost the atmosphere that you create by being so that those sitting next to you kind of: What is happening.

I give it simply as something to look forward ti see the possibility that it might exist and if you know that really could be possible and sometimes if you know and maybe you will feel an obligation to help towards that and to strive towards that and forget, forget your ordinary little bits of affairs; for that time being they are very, very small. You go and settle them again as you go out thru this door. But when you are here, you are in a different way and should be and you should try to remain that way. You should be awake. You should remain alive. Something in you, as I say, should come out, spread, become apparant. Try to think how you will be next week when you come. What attempts that you can make and start thinking about it already - not on Monday or Tuesday, but a little bit maybe Sunday. And when you look over your week and what you are going to do that week, maybe then you say, "Ah true, Tuesday, Tuesday. Yes, I remember. What did he say? How should I come to a meeting? Yes, alright. It is a good question. How should I come? What will I do when I arrive? What will I do before? And when I come in, what will I do?

Movements I have maybe, alright. I am tired. A half hour; then I have to be there at that group.

Children, wake up. Really make attempts to be awake so that we have an awakened group and a level that is represented by that kind of consciousness and that, from that standpoint of the consciousness and the efforts you make, you ask your question: How can I avoid the different things that are in the way for something that I want to reach? What are the obstacles, here, this and that and that? What can I do? I try this today, yesterday; tomorrow I will try this. What is it, in God's name, that can be done about me, myself? What am I? Unconscious human being and who should I be? Simply because I happen to be on Earth? Does it mean that I always have to stay here? And if there is a possibility of preparation of something that I need not all the time live here and that perhaps even, in living here, I need not be bound. That could be an aim and with that there is something that can take place in me and with that I can come to a group.

So, good night. See you next week.